

THE 4902. ff. 1.  
CHRISTIANS  
LAST  
REDRESS.

Illustrated by some Considerations  
upon Rev. xxi. 4. at the Re-  
quest of the Relicts of Mrs.  
Sarah Petit lately Deceased.

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By M. Sylvester, Sen.

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*Not that we may not here  
Taste of the chear;  
But as Birds drink, and then lift up their head;  
So may we sip, and think  
Of better Drink  
We may attain to, after we are Dead.*

Herbert.

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L O N D O N :  
Printed in the Year, 1707:

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# THE CHRISTIAN LAST ADDRESS

Illustrated by John G. Thompson  
upon the text of the  
Book of the Revelation of St. John  
the Evangelist.



Not that we have  
lost the sense of the  
Book of the Revelation  
and its wonderful  
significance  
Of which we have  
We may say it is  
Herbert

LONDON  
Printed in the Year 1877

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To the deservedly much esteemed  
Mr. *Edward Petit*, and to his  
Hopeful Off-spring, the Relicts  
of the late Deceased Mrs. *Sarah  
Petit*, All Grace Mercy and Peace  
from God the Father, and from  
Jesus Christ, the Son of the Fa-  
ther.

Dear Sir,

**I**T was at your request, and from my very  
great respect to once the Eminent Piety  
and Christian Temper, and now to the  
Memory of your late deceased Consort, and  
in some hopes of helping you and yours,  
(and some others, if God be pleased to ho-  
nour these endeavours so far) it was on  
these Accounts and Motives that I expose  
these my poor Labours to publick and to your  
view. Corrections and Instructions when  
successful, are the constituents of merciful  
and gracious discipline, in Psal. xciv. 12.  
14. Heb. xii. 6. 12. Whilst you were  
here together, you found your selves blessings  
and comforts each to other; and, as Parents  
of a Seed so hopeful and delightful, and so  
impressive from what you taught them and  
practised

practised in their sight, your comforts grew yet more upon you; all have not such vouchsafements from on High, who are yet dear to God, and seriously his: and when such blessings are sequestred from us, we are yet bound with thanks to God to own what once we had. Our obligations to thanksgivings to him ought to out-live the mercies which we our selves survive. Mortals we are, Marry, bring forth, Educate, dispose of, and resign when God by Death, or otherwise, demands and parts us from each other. Some hopeful Branches and Memorials of her once related and endeared self to you are left as your great trust and comfort, to be brought up for God by you; and if they, as I hope they will, answer your Christian and Paternal care, they greatly will allay the bitterness of your present cup. God say Amen to this desire and hope: and may the Blessings of the everlasting Hills, with the good will of him who dwel: in the Bush be upon you and yours, and upon all related to you, to your and their present and eternal satisfaction and advantage. This is the hearty Prayer of

Dear Sir,

Nov. 20.

1707.

Yours in and for our blessed Lord

M. Sylvester.

## R E V. xxi. 4.

καὶ ἐξαλείψῃ ὁ θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐ ἔσται ἔτι, ἔτι πένθος, ἔτι πρῶτος, ἔτι πόνος οὐκ ἔσται ἔτι, ὅτι τὰ πρῶτα ἀπῆλθον.

*And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

**C**ONSULT but Rev. xx. 11--15. and there you will see an awful representation of a solemn day of Judgment, like what the Lord Jesus, sometime before, acquainted his Disciples with, in Mat. xxv. 31. 46. The Throne, Great and White, as the seat of Majesty and spotless Justice: The Judge Glorious and Dreadful; for the Earth and Heaven flee away from before his Face, and no place found for them to fix in: The Convention vast for Number; for small and great appear, and all the Holy Angels, as we are told elsewhere by Christ, and all the Prisoners of

the Seas, the Grave and Hades, will appear in Court. The *process of the day*, most accurately orderly; *viz.* The *Book of God*; wherein the *Jura Regni* shall be opened: God's and Christ's right to govern Men; their Wise and Righteous Laws whereby their Government should be regulated; our Obligations to observe them; all our encouragements and advantages to suit the whole Man thereunto, in spirit, purpose and behaviour; and upon what accounts the recompence may be expected. The *Book of Conscience*: What we are conscious to our selves of, as to our Tempers, Principles, Practices and Designs, whilst we were here, as Candidates and Probationers in this World for another. The *Book of Life*, wherein the Heirs of Life are, as it were, upon Record, as purposed for Christ, purchased by Christ, given to Christ to be trained up by him for Heaven, and to be produced by him in his Day, as a full proof of his Wisdom, Kindness and Fidelity, in making them so fit a Present for his Father and himself. And Judgment pronounced and executed upon all, according to what is found contained in these Books, when opened in this Awful and

Judgment thus past, The *Renovation*, called elsewhere the *Regeneration*, Mat. xix. 28. commences in its compleat perfection. A new *Heaven* and *Earth*, and a new *Jerusalem*, Rev. xxi. 1, 2. Whether this be to be before the Conflagration of the World, or after it, is not, by all, concluded on. *If before it*, it then imports so great a change upon Mens spirits by the free and powerful Preaching of the Gospel of Christ, as shall concenter them in his Interest and Kingdom; and so great Revolutions both in Political and Ecclesiastical affairs, as in some measure, fitly may resemble the final dissolution of this World, and more glorious state of things and Persons and Communities which shall know no end. *Hebr. xii. 26, 28.* with 2 *Pet. x. 13.* we have, in Sacred writ, *Jerusalem beneath, above, and from above.* Gal. iv. 25, 26. Rev. xxi. 10. But, in the Oriental and Prophetick Stile, the Heaven and Earth represent Bodies Politick, such as Empires, Kingdoms, Churches, &c. wherein the governing part is represented by *Heaven*: and thus, the *King* is meant by the *Sun*, the *Queen* by the *Moon*; the *Nobles and Inferiour Magistrates* by the *Stars*; And by the like Analogy you may apply this to Church Constitutions: And then the *Governed* may be called the *Earth*. See *Isa. xiii. 9. 11.*

*Mat.* xxiv. 29. 34. *Hag.* ii. 6, 7, 21, 22. *Jer.* iv. 23, 24. *Isa.* 51. 16. *ib.* *Jer.* 34. 4.

Thus, By the dissolved *Heaven and Earth*, and their *passing away*, we may understand the Subversion and Desolation of all Pagan, Papal, Mahometan, and Antichristian Powers, by whom, and by whose Persecuting Politicks and Engines the Church of Christ, and the World too, abounds with Instances of violent undeserved Deaths, Sorrows, Cries and Pain; as also, the extinguishing of that Spirit and the enervating of those Motives which kindled and fed such Rage, derived from Satan that Roaring and devouring Lyon. And by the *New Heaven and Earth*, we may understand, such Laws, such Governours, and such Administrations, as suit the Orders, express the Heart, and serve the purposes of Christ, as King of Nations, and as the Saviour of Mens Souls, and of his Church: and such a Spirit of Holiness, Peace and Love in all degrees of Persons as to rest satisfied with those terms of Unity and Concord which God hath given us by that Inspired Pen, in *Eph.* iv. 1. 6. *Isa.* lx. 17. 21. xxxii. 15. 18.

Now,

21, Now, As this Gospel State and Kingdom  
 Jer. spreads it self and prospers in the refining  
 of Mens Spirits, and reforming of their  
 Lives, so shall they find evident and sen-  
 15. sible demonstrations of God's Presence and  
 walking with them and before them, and  
 such advantages flowing from that Theo-  
 cracy which the accepted and improved  
 Gospel fixes with them, as may fitly be  
 called the *New Jerusalem*, coming (or come)  
 down from God, to Men. Tho' yet this  
 state on Earth, be it ever so excellent, is  
 but as the dawning of the Heavenly  
 glory towards its Meridian strength a-  
 bove. And yet my Text imports much  
 more than we can groundedly expect,  
 till this World be carried off, or changed  
 by its last Flames. For Immortality can  
 never fully take its place whilst Death,  
 the last Enemy to be destroyed, hath any  
 thing do with Men. As therefore our  
 Deceased Friend understood my Text, as  
 containing the Privileges of the World  
 above, and fetch'd her Comforts from  
 beyond the Grave and time, so shall I  
 treat thereon accordingly,

Therefore in this Paragraph or Section, from *verse 1*, to the *8th*, we have 1. a mighty Revolution, a *New Heaven and Earth*; and *no more Sea*, in that the *first Heaven and Earth were passed away*. 2. The *New Jerusalem*, The *Holy City comes down from God out of Heaven prepared as a Bride adorned for her Husband*; *ver. 2*. And, as the chief City or Metropolis of the Heavenly World or State; *That Throne of the Lord, Jer. iii. 17.* and the State or Place of his fixed Residence amongst Men. What in the Heavens is shadowed out by this, or may correspond with this, we know not yet: but we read of two Thrones, *viz. The Throne of God, and of Christ, Rev. iii. 21.* And why may there not be a visible Apartment for the visible Schechina, and Mansions there for God's and Christ's peculiar Favourites and Courtiers? Seeing an equality in Glory seems not probable. 3. Herein and hence do Issue forth vast Privileges to all the Seed of God, for he will be their God, even a God to them, and that for ever: *ver. 3, 4.* and put a Period or End to all things, otherwise formerly grievous to them. 4. This their expectation is confirmed by his Order who sate upon the Throne; who is to cause this Renovation; who commands *John* to enter this upon Record; who is  
*Alpha*

*Alpha and Omega*, the great encourager of his Followers; and who will consign *his* Enemies and *theirs*, unto the Burning Lake for ever; which is the *second Death*. Rev. xxi. 5. 8. xx. 14, 15.

Now let us consider the Text it self, and therein Observe, 1. The weeping Eyes. 2. Their Gracious God. 3. Their promised state. 4. Their confirmed Hope. Tears there will be, and many of them, whilst we are here. Sins and Sinners will make us Weep and Cry. Flesh, that Forge and Stage of Sin, must smart and will cry out: None can dry up our springs of Tears but God; and this, God will not do till we be taken hence, till Death it self be Dead and Buried, and the *first things* be passed away. Neither is this tearless, easy, safe, Immortal state every ones Portion, *Luk. xiii. 28.*

I. *The weeping Eyes, or Tears to be wiped away.*

I. Penitents Tears, *Act. ii. 37, 38. Luk. xv. 7, 21, 24. Jer. xxxi. 18. 20. Mat. v. 4. Isa. lxi. 3.* Paradise was Christ's Promise to the repenting Thief upon the Cross. Dedolent and hard-hearted Sinners have no right or title to this promised Privilege; the serious Christian, who thus

sows in Tears, shall reap in Joy. Rational Repentance, or that whose Nature is a change of spiritual temper and relish, abides for ever; as matter of eternal thankfulness, praise and joyful satisfaction; when all the tediousness of its passionate Agonies and Expressions shall return no more. These pangs of Travel end when the Birth is come. *Joh. xvi. 21.* Sorrows may be *Productive* and *Expressive* of Repentance, but not the thing it self. *Godly sorrow worketh Repentance to Salvation not to be repented off. 2. Cor. vii. 10.* But nothing is its own Cause. Repeated Faults, and the returns of sorrows for them, are things unknown in Heaven.

We cannot, if cordially and severely Penitent, forget our manifold, Transgressions and mighty Sins, whilst we are in this World and Body; nor yet remember them without Grief and Shame, if we consider then whom we hereby provoked, what thereby we have forfeited and lost, and how dismally we have ruined, defiled and prophaned what God determined for his Eternal Residence and Presence in the highest Heavens. And surely, the Grace of God within us will not admit or suffer us to be so disingenuous as to forgive our selves as soon and easily,

as God for Christ's sake hath forgiven us. Wonder not therefore that there are Tears in *Bochim* shed so plentifully by the Holy Seed on Earth, seeing God and they have so much to say against themselves, and gladly would see an end of what thus ministers to such Tears; *viz.* Their sinful dispositions and deportments, with such remains of God's Remonstrances thereto, as do attend them in this Life. Their defectiveness after, as well as Sins before Conversion will evermore be broaching Tears.

## II. The Tears of Supplicants, *Hof.* xii.

4. *Isa.* xxx. 19. *Heb.* v. 7. Our present *wants* are pinching, our *straits* are pressing; our *tempters* are many, subtle, diligent, and malignant; our spiritual *diseases* and *defects* are various and disturbing to us: No Balm in *Gilead*, no Physician there; Persons here are Impotent and deceitful; and all below too transitory, unconstant and unsuitable to fit and fill the vast capacities and desires of our Souls, whom nothing short of God can satisfy or redress compleatly. Hence we, with Tears and in the bitterness of our Souls, apply our selves to God. *Job* x. 1, 2. xvi. 20. *Psal.* vi. 1. 7. xxxix. 12. xlii. 1. 5. lxxiii. 25, 26. *Jer.* xxxi. 9. And yet,  
How

How many Prayers and Tears must we pour out to God, e're we obtain the Blessings which we so sensibly and mournfully solícite and importune him for? *Luk. xviii. 1. 8.* Hope deferred makes the Heart sick, *Prov. xiii. 12.* and such delays thereof shall serious Supplicants meet with here; yet must not Prayers and Tears be laid aside by us, nor *regular* seriousness therein: For there are Prayers and Tears from other Springs and Principles, and to other Ends and Purposes, which have no part or portion in this promised blessing, but such as will be followed with more dreadful Cries and Tears: *Mal. ii. 13.* all sorts and kinds of Prayers and Tears are not esteemed thus by God, but such alone as flow from the Spirit of Adoption. *Rom. viii. 26. 28.* Weeping Eyes and mournful Prayers, coming from truly melted Hearts, concerned for Grace and Mercy for themselves and others, engaged for the Promotion of the Kingdom of God and Christ in this World, and for their own present Faithfulness and eternal welfare; These are the Tears which God most eyes, accepts, will wipe away, and issue into everlasting Rest and Joy. Dry Eyes do not indeed become us under the Exigencies, Trials and Interests, and Dangers of our  
pre-

present State, crazy Tabernacles, corrupt and pained Flesh, the Anguish and Distresses of our mortal Bodies, the Rottenness, and Contempt, and Loathsomeness through and by which they leave this World will fetch Tears from us, and our Concern to pass thro' all to Heaven with safety, and in a Christian Frame, will extort such Tears as only dying in, and being with Christ will ease.

III. The Tears of Pilgrims, 2 *Cor.* v. 4. *Phil.* i. 23. If those who sate in *Babylon* could neither think nor find themselves, their Spirits, in Tune, to sing the Songs of *Zion* in that strange Land, but wept at the remembrance of the delightful Privileges and Entertainments of their own native Country: As we are told in *Psal.* cxxxvii. 1. 6. And if the prodigal Son was so dejected, when so severely pinched with his foreign Wants and Straits, and when he was reflecting upon his present Exigences compared with the Fulness of his Father's House; *Luk.* xv. 15. 19. we need not wonder that Heaven-born Souls should so much long, and beg, and weep to be at Home with God. If the Psalmist panted so solicitously, and wept so bitterly for his Approaches, in the Tabernacle Worship and Solemn-

Solemnities, to his God, which yet so faintly represented what he now finds in Heaven, (as you may see in *Psal.* xlii. 1. 4. lxiii. 1. 2.) well may the serious and experienced Christian, entitled and wrought thereto, bemoan his absence from his Celestial Country. What have these Denizens of Heaven and Heirs of Life, to reconcile them to their stay below? What an Affliction was wicked *Sodom* unto righteous *Lot*? What Fellowship and Entertainment was there for him *there*? ii *Pet.* ii. 7, 8. And what Delight could *Noah*, that Preacher of Righteousness, take in his so wicked Generation? God and we know the Hearts of Strangers: What Sights and Hardships, Hazards and Fears, mostly attend a Pilgrim-State, and Course, Exiles and Wanderers, in Places remote from their own Countries and Mansions, can mournfully acquaint you with: But none more sensibly than the industrious faithful Christian, who hath sent his Heart before him to that State above, and makes what haste he can to be in readiness to be called up thither. Whilst we are here, we are lamenting what we are not, what we like not, what we cannot be compliant with. i *Pet.* iv. 3, 4. For all that makes and speaks us Candidates for, and Heirs of Heaven, causes the  
 Chil-

Children of this World to look upon, and to use us as Foreigners to their State and Spirit, *Heb. xi. 36, 38.*

IV. The Tears of Militants, who find their Conflicts with their Enemies to be both sharp and long, *Heb. v. 7. Eph. vi. 12.* Christians are represented to us as *Soldiers*; and thence, Hardship is to be expected and endured by them, *ii Tim. ii. 3.* Their Exercises are called the *Good Fight of Faith. i Tim. vi. 12.* What *Armour* they are to wear and use, you may see in *Eph. vi. 11. 13. 18. Ro. xiii. 12. ii Cor. vi. 7.* Their *Enemies* are subtle, cruel, numerous, indefatigable, and malignant, and led on briskly by the great Adversary *Satan.* This Enemy hath many under his Influence and Command. *Luk. xxii. 53. Eph. ii. 2.* And *he* and *they* have vast and various Advantages against the Followers of Christ, who are yet burthened with sensibly great Imperfections and Defects: And the great Difficulties of this War will cost us Tears and Groans

V. The Tears of Sufferers from God, and for his sake, in *Act. xx. 19. viii. 2. i Thess. iv. 13. Job. xvi. 20. 22, 23. Mat. v. 10. 12. i Pet. i. 6, 7.* Tears in this World

World and Body have their several Principles, Roots, and Springs, which more or less affect the Heirs of Life, in this their distant mortal and imperfect State, *Heb. xii. 6. 12.* Sence will be Sence, and relative and friendly Sympathies will be strong, when our imperfect Faith and Hope have done their best. All Sufferings from God relish of Guilt in us, of which we are either conscious or suspicious *to* or *in* our Selves; and of some distast in God thereof. And as to what we meet withal from Men, this sadly represents to us their dismal Frame and State, greatly to be lamented by us, *Psal. cxix. 136. cxx. 5, 7.* The Follies and Infirmities of some, the Wickedness of others, and God's Animadversions upon both, and the calamitous Results of all; such Things as these will frequently open the Sluces and Flood-gates of our Tears, and make us Mourn. Have we not also the death of Relatives and Christian Friends, after great Pains and Agonies long upon them; and those too, such as made us mournful Attendants on them, and witnesses of their Sighs, and Groans, and ghastly Looks? What shall we say to the Rage of wicked Persecutors, awakened by, and vented against the Faithfulness and Zeal of the truly Christian Race?

Add

Add hereunto the Scandals and Revolts of many Professors from whom no such Things were expected once: The removal of great Luminaries, stately Pillars, and useful Patterns, and Exemplars in Churches, Families, and all sorts of Communities; and that when they could least be spared in human Thought: Yea, and the very many shakes of Mind and Body which we and ours oft undergo, before we leave this World: Such Things as these are ever fetching Tears from us. See *Phil.* iii. 18, 19. *ii Cor.* vi. 4, 5. xi. 23. 29. *Job* v. 6, 7. Add to all this, the medicinal Discipline of Providence to heal those Spiritual Diseases, or to prevent those Infections *under which* God's Children labour here, or *to which* they are obnoxious. *Heb.* xii. 5. 11. *Jam.* i. 2. 4. 9. 12. *Ro.* v. 3, 4, 5. *Psal.* xciv. 12, 14. A Body always Healthful and at Ease would make the Soul neglect it self, to be enamour'd too much upon its present Cottage, and less concerned about, or pleased with the Prospect of its more curious Structure and Accomplishments, when raised from the Dead. *i Cor.* xv. 42, 44. *Phil.* iii. 21. We are prone enough to doat upon our bodily Strength and Beauty, even to a Disparagement and Contempt of others, who do

do not equal us therein ; and we expect such Veneration and Respects from them as cannot well consist with that Humility and Modesty, which would render Souls more Beautiful and Lovely in the Eyes of God, as herein more resembling Christ, that peerless Beauty in the Universe. And hence the Body must be weakened, and its Comeliness turned into Paleness, Rottenness and ghastly Looks, (and after all. to Dust) that thus it may less rival and endanger Soul-concerns. And as to what may gratifie us here, (as Riches, Honour, Pleasures, &c.) the sequestration or embittering thereof, may and must, by our Tears, carry or keep off our excess of Love thereto.

## II. *The Gracious God.*

I. He who hath trained and wrought them for this State. 2 Cor. v. 5. Ro. v. 5. Eph. i. 13, 14. ii. 4, 10. 1 Thess. ii. 10. 2 Pet. v. 10. 2 Tim. i. 7. 10. Col. i. 11. 13. The Gospel prospect of this State; all our Provisions for an abundant Entrance there into; our great Intentness thereupon to be attempered to that State; And our Preservation on our way thereto; these are all from God through Christ, who graciously

ciously vouchsafes his providential Presence with us all the way. He leads us on our way. He suits his Discipline to his Kind and great Design upon and for us. He fits us for, supports us under, improves us by, and carries us thro' our Tears-extorting Trials. *Jam.* i. 2, 5. *ii Tim.* iv. 16. 18: *ii Corinth.* xii. 7. 10. *i Cor.* x. 13. *ii Pet.* ii. 9. *Psal.* cxvi. 5, 15. xxiii. 1, 4. lxxiii: 23, 28. xxxiii. 28, 29. xxxiv. 19.

II. He who hath himself prepared Heaven, that State of full redress for us, in *Mat.* xxv. 34. *Jam.* ii. 5. *Luk.* xii. 32, 38. *i Pet.* i. 4, 9. *Joh.* xiv. 1, 3. xvii. 22, 24. This new *Jerusalem* comes down from God. *Rev.* xxi. 2. But what it is in its Perfection, and what we there shall have and be, the State it self will best discover to us, *ii Cor.* ii. 9. with *Isa.* lxiv. 4. *i Joh.* iii. 2. But it is a State of Rest and Joy. *Psal.* xvi. 11. *Heb.* xi. 10, 16. That State is designed, and will be found to be too clearly expressive of its Author's Name and Heart to the Children of his Grace and Love to admit of Tears, or of any thing Ministring thereto.

III. He who designed this State to be, in the Prospect of our Faith and Hope, both our Encouragement and Support whilst we are in this vale of Tears. *Heb.* xi. 1. 6. *xii.* 2. *Mat.* v. 11, 12. *ii Cor.* iv. 16, 18. *Heb.* x. 34, 39. It had been dismal living in, and passing thro' such a disordered, diseased, distracted, cursed World as this, which, like that Roll in *Ezek.* ii. 10. is filled with Lamentations, Mourning, and Woe, had not God set some better State in view. *Act.* xx. 24. *Heb.* xi. 25, 26. Here we have Tears of necessity, because of manifold Calamities and Crosses: Of Duty, because of so much Sin within us and without us, and such Remonstrances to our own and others Unworthiness towards God and Christ. And of Holy Ingenuosness, in that God's Patience, Grace, and Bounty is, thro' his Son, so very Obliging and Endearing, and yet so little melts our Souls into Comportments with his Will. There will be also Tears of Infirmary, in that God's Dealings with us are, and will be so much suspected and misconstrued by us. *Isa.* xlix. 14, 15. *Gen.* xlii. 36. Alas! If Providence visit or remove Friends, Relatives, or Things dear to us, we presently suspect God's Heart to-

wards,

wards us, and think our selves forsaken and undone, and weep like Persons utterly cast off. *Psal. lxxvii. 2, 10.* And where and by whom will it be better with us, but by God and Heaven?

IV. He who determined this State to be the full and final Compensation for all the Tears and Trouble which their pursuit of Heaven hath cost them. *ii Theff. i. 4, 10. Psal. cxxvi. 5, 6. xxx. 4, 5. ii Tim. vi. 8. Ro. ii. 7.* And hence this State is represented to us, as *Rest* for the weary and fatigued; *Peace* for disturbed and opposed Ones in their way to Heaven; and *Joy* for Mourners, that they grow no more, move no faster, get to Heaven no sooner, and that they are like to leave the Church and World so little better for them, whenever they are called to leave it: Yea, and as a *City*, *Kingdom*, and *Community*, in all its Order, Privileges, and Perfections; having no *King* but God and Christ; no *Citizens* or *Inhabitants*, but Holy Angels and the Seed of God; no *Business* and *Delight* but to please God and Christ, and to be pleased in doing so: And no other *Visions*, *Fervours*, *Fruitions*, and *Protection*, and no more can they need or wish for, than what they there shall have, *viz.* The Face of Maje-

sty upon the Throne amongst them, composed to an eternal Smile upon them; Divine and Holy Love ascending from them, and descending on them, to testify established Complacency betwixt God and them: All *Assurances*, *Exercises*, *Expressions*, and *Effects*, of most intimate and inviolable Friendship betwixt God and them to their full Satisfaction; and God himself engaged to perpetuate this State, and to preserve them in it without end. For nothing less than this, and how much more we know not yet, hath God assured his Children of, and urged them to expect, as what none but the only One of Heaven and Earth can do; and as what he himself will do, that he may not be ashamed to be called *Their God*, *Heb. xi. 16*. And thus, their heavenly Joys shall quite exceed their Tears and Sufferings here, and be the great Reward thereof, *Heb. x. 32, 34*. It is Blasphemy to think or say, That vain or mean Hopes in us are started or cherished by our All-sufficient, and Faithful, and gracious God, *Isa. xxv. 8*.

IV. *The promised Privileges in this State.*

I. The Things so apt to draw forth Tears, as you in part have heard before, are such as these. 1. The fence of Guilt and Wrath upon the World and us. 2. The prospect of our penal Dissolution and our departure hence by Death, called *the last Enemy to be destroyed*. 3. Fear of a second Death, as putting us wholly into *Satan's* Power, and a thorough exemption from such Fears, is not the Lot of every Child of God, and Heir of Life whilst in this World, through Consciousness to themselves of many Imperfections in their Frame and Course. 4. The Harbingers of Death within us and upon us, *viz.* our bodily Maladies and Distempers, and the sensible declensions of our Flesh, especially when pressingly Painful and Noisome to us. The Roots whereof are in these our earthly Tabernacles and vile Bodies. 5. The fatal or distressing Accidents whereto we are every Day obnoxious from without, which, when they are experienced by our selves, or by others whom we do or ought to Love, go to our very Hearts

afflictively. 6. Inordinate Resentments of what lies cross to our Desires and Expectations in this World, as the Death and Miseries of our dearest Relatives, and Friends, whether in the Flesh, or in the Lord; or the loss of what we greatly value in this World, and with some warrant too from Heaven, as they may be subordinately serviceable to more noble Christian Purposes and Concerns; as Useful Liberty, Plenty, Ease, Reputation, and the like. 7. The Rage and Power of Persecutors; the Scandals which attend such Storms, and the too evident Decays of serious Religion in times of Peace and Liberty at Home, tho' Wars and desolating Judgments abound in Nations round about us, and tell us how easily and justly an angry God may fill and send this Cup to us. 8. Our own defectiveness in Soul-concerns. How little proportion do our Improvements bear, as to our Ripenings for this Blessed World before us, to those Assistances, Obligations, and Encouragements, which God hath multiplied upon us in our long Gospel-day? 9. All which doth so affect our Bodies, as to impair their Usefulness, or to ruffle them in their

their Ministeries to Soul-Affairs; and to render all uncomfortable to us here; as Sickness, Age, Pain, Weakness, Heaviness, or whatever makes the Soul uneasy and unserviceable in its present Mansion. 10. Our absence from our Lord in Heaven, and from the Entertainments and Employments of that so blessed State above, which is to be our everlasting Home, ii Cor. v. 1, 4.

II. Tears then are wiped away, when all that doth or can afflict us or molest us, is quite carried off, when there shall be no World, Flesh, Devil, to molest or to torment us. The Root of Bitterness lies here. The Will of God and Man are in a Contest and at Variance; yea, in a diametrical, full Opposition each to other. Sin strikes at what God sets his Heart upon; which is the pleasing of his wise and righteous Will, in our Observation and Improvement of his kind Conduct of us to himself in Glory, by his Son Jesus Christ; which Jesus Christ would have us growthful and compleat in a Divine Life and Nature. And if we cross this Will of his, so good, so acceptable, and so perfect; God testifies his Displeasure by

his withdrawing of his gracious Presence from us, by turning of us over to our disordered and disturbed Selves; and by his crossing our animal Wills in making what we aim at and esteem, more than we do the Will and Glory of our God, most troublesome and vexatious to our selves, and that most sensibly. Now, when all Things ministring to this Controversie on our part, and all things expressive of God's Anger on his part, are removed so as never to return again, then all our Tears are wiped away, for Sin and Sorrows must pass off together:

III. This none but God himself can do, and he will do it for us, *Isa.* xxv. 8. *Rev.* vii. 17. For who can turn his Wrath away, or stand before the least of the Instruments or Engines of his Indignation? *Dan.* iv. 34, 35. *Isa.* lvii. 19, 21. God alone can fully Heal and Comfort us.

IV. But when this is to be, is not agreed upon by all our Commentators. 1. Some think these Words are taken from *Isa.* xxv. 8. and that they relate to the deliverance of *Jerusalem* from *Senna-*

*Sennacherib* and his Army, but this we pass by, as too trivial to be confuted. But 2. others carry these Words to the *New Jerusalem* State on Earth, which they make to be a Thousand Years on the Earth, wherein all the Christian Race shall not be troubled with Persecutions. 3. Others refer it to the times of *Constantine*. 4. Others to Christ's Millennium. 5. And many think that it cannot relate to Heaven, because it is said that this State was represented to *St. John*, as coming down from Heaven, or from God out of Heaven, *verse 2*. But this may only represent its divine Original and Frame: And as to *St. John*, the visionary Form and Structure of it might descend to meet him on the Mountain, *ver. 10*. and that only as an umbrage of Christ's descent with all his Glory, and his Retinue in his great and solemn Day, *i Tim. vi. 14. 16. Eph. v. 27. i Thess. iii. 13. Jude 14. and Luk. ix. 26*. But I think, 6. That they who take this to be Heaven it self, are in no Error; and that all which here on Earth we can look for or possess, must needs come short of what we are to have in Heaven. For all the glorious Descriptions of the *New Jerusalem* State  
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on Earth, if such a State may be expected here, as is described in *Rev.* xxi. 10, 27. xxii. 1, 5. and whether so or not I know not, must needs come very short of Heaven it self. And therefore as our deceased Friend in Christ did chule this Text, as apprehending Heaven it self to be described therein, so shall I discourse upon those Instances of Happiness which are mentioned therein, and which she lived and dyed in the joyful Expectation and useful Relish of. And as they are laid in *Negatives* before us, so shall we consider them in their textual Phrase and Order.

*First*, No Death can there invade that blessed World, *Luk.* xx. 36. and *i Cor.* xv. 42, 44, 52, 57. *ii Cor.* v. 4. *Phil.* iii. 21. No Flesh and Blood is there, nor any Disorders shall befall us which tend to Dissolution, as in our present Tabernacles we now so sensibly experience. We there shall need no Sustenance from those coarse Entertainments and Refections which here inferiour Creatures yield us, *i Cor.* vi. 13. Nor shall our Countenances change by being ghastly in their looks; nor shall our Lips  
grow

grow cold, our Members stiff or useless, our Eyes dim or sunk into our Heads, our Speech low or faltering, or our Breath corrupt, or our Carcasses noisome or offensive unto any: No, there we shall have an eternal Youthfulness as to Beauty, Vigour, and Agility. This King of Terrors hath neither Throne nor Footstool, Prey nor Vassals in the Heavens. Mortality swallow'd up of Life! What Sting or Victory can they pretend to there? *Ro. vi. 23.* Death, where it Reigns, how dismal is it in its prospect! How startling in its Harbingers and Prognosticks? How dreadful in its Pangs and Agonies! And how Afflictive in its Influences upon surviving Friends, and Relatives, and dissolved Families, thereby! But in the State of heavenly Bliss, after our glorious Resurrection, we shall have no Principles of Corruption in our Bodies, which then will not be vile, like our present Flesh and Blood; no danger of Death, or of Distempers from threatening Enemies, or Evils from without us, such as Cruelty from Persons, Excesses or Unwholsomeness from Refections, infectious Influences from what we breath in, or from the malignant

nant Host of Hell, whose Power is greater at present in the Air both to infect and disturb it so as to hasten and effect the dissolution of these crasie Tabernacles. Devils cannot if they would, Angels will not if they could, God could but will not end that blessed Life, because no fatal Sentence now abides in force against us, and because God and Christ are pleased and glorified in the accomplishment of their most gracious Decree and Promise to bless us with Eternal Life.

*Secondly*, Sorrow and sighing then shall take their flight, and never more return. *Psal. xvi. 11.* Tears have their several springs and sources which will be then dried up effectually by God himself, when that great Promise shall be fulfilled to its height, in *Isa. xxxv. 10.* Those valuable Friends and Relatives, and those great Pillars of their Age and Days whose sufferings here and passing hence by Death we now so much lament, shall meet us there to part no more asunder; nor yet be there, thro' any imperfections which here some had, and others have, and all will have who sojourn here, Bryars and Thorns,

or pressing tryals of our Patience and Candour: No Funerals nor Tragical accidents, no weeping for distresses there, *ὅτε πένθος*. Sighs and Tears are intimate Sorrows, painful at the Heart, altho' they tell not what, but sometimes somewhat unfit or too great by Words to be exprest; but Heaven knows no such things, but rather Joys too big for Words, or for any things in this World fully to represent them by.

*Thirdly*, No ground for crying under Vexatious Impositions or Inflictions there; nor for any Invasions by any surprising Enemies or Evils. *Rev. xxi. 7. Isa. lx. 18, 21. ἡ ἀρχὴ*. What Things or Evils this Word relates unto, the Prophet tells you, who says, *O Lord, How long shall I cry -- cry out to thee of violence, and thou wilt not hear nor save? Why dost thou shew me Iniquity, and to behold grievance? for spoiling and violence are before me: and there are who raise up strife and contention: Therefore the law is slack'd, and Judgment doth never go forth: For the wicked doth compass about the Righteous; therefore wrong Judgment proceedeth. Hab. i. 2, 4.* But what saith God elsewhere. Behold, My Servants shall

shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. But be ye glad and rejoice for ever for that which I create; for behold, I create Jerusalem a rejoicing, and her People a Joy, and I will rejoice in Jerusalem, and joy in my People, and the voice of weeping shall not be heard in her, nor the voice of crying any more: Isa. lxxv. 14, 18, 19. And where can this be fully verified, but, or as, in Heaven? No Thieves can there break through or Steal, no Moths there to corrupt: No Murtherers to kill, no Tyrants to insult us or distress us, no Foreign Enemies to invade, or to lay us waste.

Fourthly, No pain of Mind or Body there, to be experienced, or to be contested with, or complained of. Job v. 17, 19. πόνος is here the Word, and it imports labour, grief, weariness; any thing tedious or tormenting: What can we meet with there to tire or to distress us, or to make the Services or Ministries, or Pleasures of those serene and glorious Regions, irksome or tedious to us? Mortality is there put off. This World is either carried off or changed

changed much for the better by its last Conflagration. Toils, Grievs, Fears and Cares; and all laborious Fatigues are gone, and Heaven knows nothing of them. It is not *there* as it is *in this World*, that in *much wisdom there is much grief*; and that *he who increases knowledge increases sorrow*: Or that much study shall be a weariness to the Flesh: *Eccles. i. 18. xii. 12.* Pangs as sharp as those of Travel must the Mind undergo to gain those scantlings of knowledge, (for such they are comparatively to what is above) which are attainable by the severest application of the sharpest Parts, even of the most Indefatigable Students in this World: but much more and clearer discoveries of those most excellent and delightful things will be obtained in Heaven, without the least solicitude and anxiety of Spirit. And as to what concerns our then transformed Bodies, they are provided for by God, at a far better rate than humane Industry and Providence could reach; and we shall find them there, all usefulness, in the abstract, to our enlarged refined and exalted Souls; nothing there racks or stings Body or Mind. All that in Heaven concerns,  
becomes

becomes or pleases is of most easie acquisition and fruition; nor is there ground or room for the least fretting thought or painful stretch or step; all spiritual Reluctancies and bodily Infirmities are left behind us.

*Fifthly*, No signs of God's absence or desertion in that state; but the *Schechinah* is there fixed, and all blessings there attend that Glory. *Rev. xxi. 3. Heb. xi. 16.* God we shall see, but how, Heaven it self must inform us fully; all the discoveries of what we see and know of God here are but as Enigmatical and dark representations of what of God will then appear in its Meridian, and full-eyed Glory. When God is called a *Spirit*, (as Christ called him, *Job. iv. 24.*) we can not think that term to be fully expressive of the Essence and Excellence of that so infinitely exalted Being as to exceed all Language, Representations, and Imaginations whatsoever. *Job xi. 7, 9.* And can we think that any Spirit, and much less such a one as God can be immediately beheld by the most pure and most refined bodily Eye? But an Emblematical fixed Glory there may

may be, so full of placid and endearing Majesty and Luster, as shall affect our Minds and Eyes to their most ravishing satisfaction. Indeed, the then completed and refined Universe will be as one clear Mirrour of what of God is fit to be discerned and enjoyed by us; and therein, our glorified Redeemer, on his Throne and in his blessed Kingdom, shall be the wonder and delight of his Redeemed Favourites, as well as of those myriads of blessed Spirits which now are, and then shall be the Inhabitants of that World, wherein they and we shall constitute one Family and Kingdom. And then the Glory of that State shall meet with no Eclipse, nor the the Services and Entertainments of it with any intermission, abatement or period. Every thing and Being there, will evidence a present and pleased God, and All his Happy to the full in God and Christ.

*Sixthly*, No need of further Tryals, for they have answered and attained to their stated End. *Rev.* xiv. 4, 5. vii. 12. 17. *2 Tim.* iv. 7, 8. No carnal bodies to be tried: No dangerous World to try them in: No Enemies to

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try

try them by. *Mat. iii. 12. xiii. 40. 43. 1 Pet. i. 6, 7. iv. 12, 13. Jam. i. 12. 2 Cor. iv. 17. The former things are passed away.* The Old Man Crucified effectually, never to rise again. Satan quite dispossessed, conquered, insulted, and in perpetual Imprisonment, and in his Chains of darkness, and never to assault us more. His Instruments and Servants, of what capacity and rank so ever, all sent down with him, there to abide for ever. This world dissolved, and all its furniture burnt up, which had before so strongly and dangerously tempted us to Luxury, Pride, Sloth, Covetousness, and what not: All humane Constitutions ended, and all Authority and Principalities put down for ever here. No persecuting Persons, Principles or Practices to be seen or felt, or heard of more. The race is run. The fight is ended. The Theatre is taken down. The Adversary fled. The Victory crowned and applauded. Death and Hell are no where to be found at all, but in the burning Lake. Sions warfare is accomplished, her self compleated, and her fidelity rewarded fully and for ever. Her Children and their Graces are so burnished and Established,

blished, as no more to need the Refiners Fire, or the Fullers Sope. All now in *Termino*, even *what*, and *where*, and *as* they are to be for ever: *Ever with the Lord*, always acceptable safe and easy, and without rebuke before him. Mortality and Misery swallowed up of Life for ever. *Job* never on the dunghill with his censorious and harsh Friends, his painful Sores and Ulcers, or in his spiteful Enemies hands again. No more shall *Jeremy* be in the Dungeon, nor *Daniel* in the Lions Den, nor *Lot* in *Sodom*, nor the Three Children in the Fiery Furnace; seeing these, and all the Children of God will have and be what God designed and prepared them for, and at last brought them to, by all their tryals. Great need there was of tryals here, as to our inner and outward Man. For why should our return to God be made as quick and easie to us, as was our revolt from him? If all our Faculties, Senses, and Members have, with so much facility, drawn and kept off themselves from God, as they have evidently done, should no Proof be required by God from us, and given by us to him, and to those sinless piercing Eyes upon us which with

distaste beheld our Fall from God, that we abhor our selves as Sinners, and that we greatly covet to return again? Our Apostasie and Transgressions were and are voluntary things, and most notoriously so: and hence, if God in Christ be reconciling us to himself, and this in the view of Heaven, Earth and Hell; and if he intend, by Discipline and Doctrine, our gradual Improvement for our abundant entrance into Life; may he not fitly require and expect that we perform and bear his Will, tho' costly to the Flesh, as a just Proof of our acceptance, and most prevalent esteem of his offered Grace to us, and of his so great intentness upon reducing us to himself in Glory? What we prefer is best known by what we forego and undergo on that account, and this proof must be given here. *2 Thess. i. 4, 5. 1 Pet. i. 6. 9.* But now, what trials can we need in Heaven, or meet withal?

#### IV. *The Application hereof to our selves.*

I. Why so enamoured upon this World and Body? *Jam. iv. 1, 4, 13, 14. 1 Tim. vi. 6, 11. 1 Cor. vii. 29.*

31. *I Joh.* ii. 15. 17. *Isa.* lx. 6. *Psal.* xxxix. 4. 11. *Luke* xii. 15. 21. A short uncertain Life, in a classe Body, and in a vain and wicked World, amidst such Enemies Snares and Dangers, so in the Power of our great Foe, the Devil, under such various and heavy Curses, and amongst such deceitful Things and Persons, upon such weak and tottering Pillars and Foundations, and we our selves always feeling and facing what will bring us down to the very Grave and dust e're long, as we are warned from time to time by daily instances and experiences and spectacles of Vanity, Misery and Mortality! Who would be here for ever, that have an easier, safer and more glorious state to aim at, endeavour after, and expect with Hope and Joy?

II. What an allay hence have you Mourners to your present Sorrows for the Decease of your so valuable Relation Mrs. Sarah Petit? O remember and consider, *Isa.* lvii. 2. *1 Thess.* iv. 13. 18. *Rev.* xiv. 13. *Joh.* xiv. 1, 3, 28. You have not lost but parted with a near and precious Relative; we, with a Friend; this Congregation, with a

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choice and useful Member ; and many, with an inestimable Pattern, and kind and liberal Benefactoreſs. But, Heaven hath got her nobleſt and ſublimeſt part, and what was nearlieſt allied to God and Chriſt, her Soul ; the Grave her earthly Tabernacle ; and you and we, the benefit of her ſo exemplary and endearing Chriſtian life and temper. Much time ſhe ſpent with God in ſecret Faſt, four or five Hours every Day in her younger former time, and in her later Years ſix hours daily in her cloſet Retirements and Devotions. In her attendance upon Ordinances ſhe was more than frequent, even conſtant ; twice on the Weekly Lectures, and ever upon the Lord's Day, however the Weather happned to be : Scarce, if ever, would ſhe be abſent from the Lords Day's Worſhip in that ſtated Aſſembly, whereof for many Years ſhe owned her ſelf to be a Member ; and a great credit and honour was ſhe thereunto, to the great ſatisfaction and encouragement of her aged Miniſter : And tho' the way thereto was long, and none of the ſmootheſt, yet was ſhe ever early both in the Morning and Afternoon, and ſhe ever walked it ; and would ever charge her Children

Children never to use a Coach upon the Lord's Day, alledging, that it was the Will of God that Man and Beast should rest from labour. Her concern for her Eternal welfare was observed by her Sisters to be very early; and in her tender Years, she conscientiously regarded and practised the Sanctification of the Christian Sabbath, and the duties proper to it. No secret, private, publick duties thereto pertaining would she neglect, or slothfully, or trivially perform, but even to that degree of strictness which amounted to a solemn guard upon her very Thoughts and Words: And herein her care was the greater, in that she often said and intimately thought that both Words and Imaginations and all the Motions, Sallyings and Workings of our Minds, were more by-Law restrained upon the Lord's Day than upon other Days. Her youthful days wanted not their early seasonings and advantages. Few Wombs produce so many Daughters of *Abraham's* Faith and serious Religion, as that which bare her and her Sisters, whereof one died several years ago, of the same Distemper, a *Cancer'd Breast*, and in the same frame and hope. Two Sisters

married two Brothers: and they both strove to provoke each other to, and to out-do each other in Piety, Charity, and every thing expressive of powerful Christianity. Her Sister Mrs. *Petit*, Wife, when alive, to Mr. *Petit* near *Aldgate* in *London*, was eminent for what is now rewarded well in Heaven; and the Memory of the exemplary Excellencies of her Spirit and behaviour in Life and Death, quickned an Emulation in our now departed Friend to come behind her in nothing that might represent Heart-Christianity like it self to all who knew and minded her. Her Patience was great, and her Spirit so submissive and serene, and so cheerfully resigned to the Will of God under the painful Sense, and in the Flesh-afflicting prospect of her removal hence by that corroding Cancer in her Breast, as almost wants its Parallel. Being told of how little signs she gave of any *Impatience* under the hand of God upon her, (which she indeed suspected in her self) her answer was, that they knew not her Impatient Heart; but that, however, she had more Christian Manners than to speak any thing disrespectful of Religion; but that if she had

had any *Patience*, it was owing to the goodness of God. Her hope was fix'd, her Spirit was fine, her Bowels were tender towards, and her Hand open to the Poor. The time which others spend in complaining, she spent in pressing forward towards the Mark, which is the wisest and the safest way. Her apprehensions were clear and quick, her discourse was savoury and profitable, and her replies upon fit occasions pertinent. She affected not much company or acquaintance, nor time-wasting visits, nor vain conversation, nor rigid censuring of Persons, nor any thing pragmatical or clandestine; and to dissembling she was an utter stranger and enemy. Poor and Faithful Labourers in the Vineyard of her Lord, as she was able, she was generously kind to. Over her own Body she exercised discipline, being severely temperate, yet without sinful cruelty, as to sleep and diet. She was early and late much in her Closet, even when her Family were in their Beds. She cloathed her self as it became a Christian Matron. She was eminent in self-denial, and ever feared the least approaches to, or compliance with what was sinful. She providently improved her

her Health, and used to say upon her sick-bed, that did one know in Health what it is to lie upon a Death-Bed, How then would Time, Health, the H. Scriptures, and all the means of Grace be improved by us? She professed her self willing to live; tho' under ever so much pain and trouble, might it but be to do God further service; but she was desirous to die.

She thought not Life desirable, but on the account and for the sake of living better; and she thus exprest her self to those about her, and related to her, We must part some time or other, and why not now? And thereupon she charged them to redeem time. Her usual Prayer was, That she might have a tolerable passage thro' this World, and a safe and easie passing from it; that she might be best at the Heart; and best at the last; and go in Peace to Peace. In the extremity of her Pain she used to say, That Heaven would make amends for all. Having been told by some, that she had made Religion her chief business, she said, It was her desire so to do; and that nothing was to be done upon a dying Bed, but to be patient and to rest satisfied in  
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the Will of God. When near expiring she desired that *Joh. xiv.* and *Heb. xii.* might be read to her; and at the reading of one, which I remember not, one Eye being sunk into her Head, presently she breathed her Soul into her Saviour's Bosom, there to repose it self till Christ return to call and fetch his compleated Family and Body to himself in Glory. God gave her an Indearing and Indulging Husband, with whom she lived in comfortable Wedlock many Years, to their great mutual Satisfaction, and to the promoting of Christian godliness in their Family. She was a Faithful, Chaste delightful Wife; a tender hearted and kind Mother; far from being a niggardly, Imperious Mistress; for she governed her Servants, and got and ruled their Hearts by Love. And to her Friends, who more kind, useful and faithful than her self? Her Memory is Embalmed with a good report from all, whereto her blameless fruitful prudent Life, from first to last, hath Ministred most abundantly. She is gone, she is gone: a welcome Soul, a grateful sight to Heaven, I doubt it not. Mourn not ye Relatives and Friends for her, but for  
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your selves. Her God and yours yet lives and reigns, and your Redeemer ever abides the same. Be Followers of her in Patience, Faith, Hope, and Holy Fruitfulness, and then you cannot be asunder long. I am not backward to believe that she dyed in Hope that you and she should meet again with endless Joy. Do not then frustrate, as I hope you will not, such an Expectation. You have many Relatives and Friends in Heaven; and many, if not all, stand fair for it. Let us all take timely and effectual Care that we fall not short of Heaven. Follow her closely, and you cannot miss thereof. See *Heb. vi. 9 12.*

III. What an instructive and awakening Call to us of this Congregation, is the removal of this our deceased Friend? Yea, and that of others, hath a loud Voice and Errand to us. God speaks to us as well as to the Relatives of those who, within a few Months by Death, are departed from us. We are ere long to follow them in our determined courses; when, where, and how, or yet how soon, we little know. One less than formerly

merly we have to Pray with and for us;  
and to be helpful and exemplary to us.  
But plain it is that,

I. Heaven is worth our looking after,  
and that with early and serious Industry and Resolution. You see that State, as here represented by this sacred and prophetick Pen, to be the full reverse of this our sorrowful and miserable World. Here Sin reigns to Death: Tears are plentiful: Sorrows are various and great and almost constant, in that their Springs are many, and none of them to be fully dried up, whilst this World lasts: Injuries, Cruelty, and Persecutions, the Spawn and Product of Malignity, when can this World be likely to be freed here-from? Never till Sin and Satan, and all Men who are enslaved thereto, be carried off. And as to *Pain*, it speaks and issues from, and is entailed upon these mortal Bodies, which are but as bulky Vessels of Miseries and Passions, and Butts for Rage, and Malice, and hurtful Influences to shoot at, to stick their Arrows in. How much doth Heaven then claim and merit our Pursuit thereof? Had the Deceased been a trifler in Soul-  
work,

work, her Hope and Patience had failed her, when most needful and most useful to her in her last visitation.

2. There is a God in Heaven whom we must mind, obey, love and wait upon, and fix our full Repose in. No God! no Heaven! no God in Heaven! who then can wipe all Tears away? Surely none but he who can make all Things new: If then we forfeit his Favour by defacing his Image, dishonouring his Name, and by rejecting or abusing his Grace in Christ. How can we expect such great Indemnities as these, to be the Portion of our Cup?

3. Souls are more valuable than this World and Flesh; we see what mortal Bodies are obnoxious and doomed to; and Souls thereby, during their abode therein. The Apostle's Inventory of his experienced Calamities (in 2 Cor. xi. 23. 27.) in whole or in part, is entailed upon us as our designed and most fit Inheritance here: But as to our Souls, as all our Joyes or Sorrows aim at them and fix therein, so if they be sound and safe, what here our Bodies feel at present, they will improve, and at last be rescued from.

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4. The best must suffer in the Flesh, and many of God's choicest Servants are therein most severely dealt with, *Heb. xi. 36, 37.* It is wisely and kindly left upon Record by an inspired Pen, that no Man knoweth Love or Hatred by all that is before them, *Ecc. ix. 1. 3.* Whether the wise Man there personates the sensual and voluptuous Person, or his own former too licentious, or his afterward convinced penitent Self, I leave to the observant and judicious Reader's thought. But take it as you will, yet this abides an evident great and useful Truth, *That God oft loves them best, whose Bodies he is most severe upon.* For Flesh must turn to Dust at last, and there is no discharge from that War; and when raised from the Dead, it must be Flesh no more, but be *more* suited to the Functions of the heavenly Soul in Glory, *than* to what concerns this animal Life. Old Bodies then must pass away, as well as the old Heavens and Earth. But as to these earthly Tabernacles, altho' heavenly Spirits sojourn in them, yet must they be exposed to the Severities of these stormy Regions which now encompass  
us.

us. Our *Bodies* at the present are what they shall never be again; and they must bear the Characters and Marks of his Displeasure now, tho' all this while God's Eyes and Heart are fixt upon the Soul with Pleasure in it, and for its designed good. It is no wonder if choicest Servants, whilst in their earthly Tabernacles, do groan and have their Burthens in them. It cannot *justly* be a Scandal to themselves or others, if Cancers, Ulcers, or the acutest Pains, even to Stink and Rottenness should reach this Flesh, seeing hereby we are weaned and preserved from what would cheat us now, and ruine us for ever, and shall become more fit to be eternally delivered herefrom, *Luk. xvi. 25.*

5. Constant readiness for this blessed Change and State, cannot but be the greatest Wisdom, *Luk. xii. 35. 40. 2 Pet. ii. 14.* for different Characters and Courses will issue in as different States and Entertainments at the next great Change, *Ro. ii. 4, 11. 2 Thess. i. 4, 10. Gal. vi. 7 9. Rev. xx. 12.* Wo to us all if that great Day should find us foolish Virgins, in *Mat. xxv. 10.*

6. Care

6. Care should be taken by us that we meet our Lord and Her who is gone to him in Peace, *Luk. xiii. 24, 28.* There will be most dismal parting Work indeed, when Persons near and dear to one another here, shall bid farewell for ever. When Parents and Children, Husbands and Wives, at Christ's right Hand, shall cheerfully come forth to testifie against their arraigned Relatives, and to rejoyce in their Condemnation and Destruction; and that they are no more to live together.

7. Constant Attendance upon our faithful Teachers in their Services to our Souls, will befriend us not a little at our last Minutes in our Remembrances thereof, *Heb. xiii. 17.* Christ in his Day will tell us of what Revivings or Discouragements, we Aged or Younger Ministers receiv'd from you, *Luk. x. 16, 11. ii Cor. i. 24.*

8. Christians, if truly such, cannot  
 be lost when dead, ii Cor. v. 1, 8.  
 i Thess. iv. 13, 14. Isa. lvii. 1, 2.  
 Their last Pangs and Groans take them  
 from all further Miseries and Death,  
 and Fears thereof, and enter them in  
 to endless Joys. What more there is  
 Heaven only can discover.

Constant Attendance upon our  
 Teachers in their Services to  
 our Souls, will bestow us not a little  
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no

no

no

no

no

no

no

no